

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

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A VISIT TO NAUVOO.

Nauvoo, Hancock Co., Ill..

December 19, 1869.

Editor Deseret News.—Presuming that a few lines from a former city of the Saints might not be uninteresting to your many readers, who were once residents of this place, I give you a few items that have come under my observation since my sojourn here.

Accompanied by brother William Bringhurst, I made a *detour* from the direct route to the East, for the purpose of visiting Nauvoo, also some relatives residing in the vicinity. We found communication by rail to Montrose. On Sunday, Nov. 28th, we crossed the Mississippi to Nauvoo. The river was full of floating ice, and it was with some difficulty that we crossed. On arriving at Nauvoo, we went to the "Nauvoo Mansion," and found Major Biderman, the husband of Emma Smith and proprietor of the house, engaged in playing cards. The fire having gone down, the Major, with sundry twists of the poker, assisted by some oaths, too profane to be mentioned here, succeeded in arousing the fire. I mention this as it forcibly struck me to think of the contrast between that house now and the days when it was occupied by its original proprietor. At dinner I saw Emma Smith for the first time. I must confess I was somewhat disappointed in her appearance. Since my arrival, I have been engaged in

visiting my relatives and other acquaintances, who reside in the prairie east of Nauvoo. I have been received with the greatest friendship and cordiality. We expect to leave here on the morrow for Cleveland, Ohio.

It has been with peculiar feelings that I have trodden the streets and viewed this ruined city. The thought suggests itself, Where are the many faithful souls who, by their hard labor in so short a time raised these piles of brick and stone? Where are the masons, whose trowels rang over the walls of the Nauvoo House, Masonic Hall, and the Temple? Where are the stone-cutters, whose hammers clinked on the hard limestone of the adjoining quarries? Where are the carpenters, the sound of whose chisels and axes rang in the construction of the homes of the fugitive Saints? Where are the plough-boys who first turned the prairie sod and planted the corn for the sustenance of the brethren? Where are the brickmakers, the hewers of wood and drawers of water? the merchant, the printer, and the preacher of the word? Where is the Prophet, by whose instrumentality, in the house of God, arose the city, the ruins of which I see around me? Where is the Temple, whose grandeur was the pride of the Saints and the greatest ornament of the Mississippi Valley? They are all, all gone. At Montrose, Garden Grove, Mount Pisgah, Council Bluffs, Winter Quarters, and over the hills and dales from the

Missouri River to beyond the Rocky Mountains, are to be found the final resting places of many of them. These, at least, have found an asylum forever secure from the wrath of mobs. Others, with their numerous descendants, are to be found in happy homes in the peaceful valleys of the great basin. And some—painful thought—yielded to the pressure and turned from the truth. The Prophet's blood is at Carthage Jail; he, too, is forever secure from the hands of those who shed his blood. And the Temple, once the crowning glory of this city, by the hands of wicked men is not left "one stone upon another." What a complete metamorphosis!

The next question that naturally arises is: What is the cause of all this? None of the present inhabitants of Nauvoo can tell me; they shrug their shoulders, they shake their heads at the question. I must go farther for an answer. I must not ask the prejudice of the American people; it would not answer truly. He who would answer me truly, would say: the cause lies in the intolerance with which religious truth has ever been received upon the earth, in the proclivity the world has ever had to crucify their Messiahs in the same cause that shed the blood of Christ and desolated the houses of the former-day Saints.

An old inhabitant took me to the spot where once stood the noble Temple; not a vestige of it remains; grape vines and weeds encumber the soil. The stones of which it was built are scattered to the four winds; some have been used in the construction of less pretentious edifices, some shipped to St. Louis and other cities, and some are used for the door steps of the neighboring farm houses. The Nauvoo House is just as it was left; the walls are in as perfect a condition as when the masons left them. The Masonic Hall remains and is used for the purpose for which it was built. The Seventies' Hall has been torn down and rebuilt for a church, I think. The residences of bros. Brigham, Kimball, Hyde, Snow, Joseph Young, sen., and others, are still standing. Brother Parley's house is used for a temporary Catholic Church,

and a fine edifice for the same purpose is being erected adjoining it. The arsenal has been converted into a private residence; many of the smaller buildings have been torn down, the majority of the larger ones remain. The inhabitants of Nauvoo are nearly all wine-bibbing, beer-drinking Germans, and number about three thousand.

I have respectfully asked what has become of those who drove the Saints from their homes; and the unvarying testimony has been that those who are alive are socially and politically dead. Mr. M. M. Morrill, an attorney in Nauvoo, brother of Senator Morrill, of Maine, who is an old inhabitant of the place, in reply to the above question said: "They are either dead, in the penitentiary, or gone to h—l." Palma, the fiend who set the Temple on fire, is now a convict in the penitentiary at Fort Madison. The Rev. Thos. Brockman, commander of the mob forces who expelled the remaining Saints from their homes, in Sept., 1846, afterwards ran for the office of county clerk for this county. He made his eminent services in expelling the Saints a radical point in his claims upon his party for election. He was defeated overwhelmingly and left the country in disgust. Before leaving, he made a valedictory address to the citizens of Carthage, in which he bitterly complained of the treatment he had received from the citizens of Hancock Co. in being ungrateful to him for his mighty services rendered in expelling their enemies. During his address he had the flag which waved over his myrmidons lying on the desk before him. He pathetically said he wished to bequeath the flag to some citizen of Hancock Co., who would preserve it, and asked who would take the flag. No one made answer for some time; finally a man, whose name I have forgotten, stepped forward and received that glorious flag (?) which had waved over fifteen hundred brave heads (?) who had succeeded in driving a few defenceless men, women, and children from their homes.

Brockman and Col. Williams are both dead, died enjoying the respect of no one as far as I can learn. Col. McCauley, one of the leaders of the

mob still lives, but in a state of abject poverty, and his faculties are close bordering on idioecy. Tom Sharp still lives; it is said his nose lengthens as he grows in years. The present citizens of Hancock county, as far as I can learn, deprecate the expulsion of the Saints, and none of those engaged in the unholy act ever enjoyed any social respect afterward—nay more—they were despised by their neighbors and former friends.

Joseph Smith certainly had an eye for the beautiful when he selected this for the site of a city. It is one of the most beautiful situations for a city that I ever saw. Efforts are being made by certain parties to have Nauvoo selected as a site for the proposed new National Capitol. The whole city is now a vineyard, and wine is nearly the whole traffic of the inhabitants.

To me there appears to be a gloom settled over this locality. The streets are not animated with the busy throng, as was once the case. At the grogeries culminate all the apparent life of the inhabitants, and the houses generally appear to be occupied by a very untidy class.

How different is the scene now, from that which would be presented had the peaceful, industrious Saints been permitted to remain! Instead of a squalid, dilapidated town, the traveller would find here the handsomest city in the Mississippi valley, surrounded by a paradise. When will the world learn who are its benefactors?

Brother Brigham joins me in love to you and all friends.

Your Brother,

W. H. RITER.

—Deseret News.

A CHRISTIAN PLEA FOR PLURALITY OF WIVES.

Extracts from *The History and Philosophy of Marriage; or, Polygamy and Monogamy Compared.* By a Christian Philanthropist. James Campbell, 18 Tremont Street, Boston, U.S.A.

(CONTINUED FROM PAGE 66.)

Our author next examines the primary conditions of marriage, and inquires into its laws and limitations. He asks, "What is marriage? And who are entitled to its rights and benefits?" He considers that a proper definition of marriage is the main point at issue between the social system of polygamy and that of monogamy. "One system defines marriage to be the exclusive union of one man to one woman," "the other defines it to be the union of one man to either one woman or more." Our author continues—

"It now remains for us to determine which of these definitions is most in harmony with the laws of God and of Nature. And we shall be better able to do this, by considering carefully the beneficent purposes which marriage is designed to subserve.

"Marriage is the first and best of all human institutions, if it can pro-

perly be called human, since it was first solemnized in Paradise, by the Creator himself, who then said, 'It is not good that the man should be alone; I will make him a help meet for him.' And he made a woman, and brought her unto the man. 'And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it.'

"It is impossible to enumerate all the benefits of marriage, since there is no vital interest of mankind which it does not affect favorably. Marriage perpetuates the human race; lays the foundations of organized society; promotes industry; accumulates wealth; cultivates the arts, and maintains religion. It builds the house, tills the soil, supports the family, and fosters every charitable and benevolent enterprise.

"As the word of God has declared marriage to be honorable in all, so we must infer that his laws have made

provision for the honorable marriage of all; and that every person of each sex is equally entitled to its rights and benefits. These rights should no more be restricted to the rich and the fortunate than are the susceptibilities of love, upon which marriage properly depends, and from which it derives its only proper warrant and authority.

"Marriage, when authorized and warranted by the promptings of an honest love, is a pure and blissful consummation of all that is divine in humanity; but when it is contracted from mercenary or ambitious motives, it becomes a most unholy profanation.

"Marriage must wait the demands of love, and not love the demands of marriage. It is, therefore, equally disrespectful to our Creator, and dishonorable to man, to require that love should be suppressed because marriage is inconvenient, and still more dishonorable and disrespectful to require any one to be deprived of the rights of love on account of the impossibility of marriage; for marriage ought to be possible to all. If love be refining and ennobling, if it be the spontaneous, instinctive birth-right of all, and if our Creator has restricted its indulgence to the marriage relation, then marriage must be the right of all, or else God is not a benevolent being. But all nature and all revelation have demonstrated that he is a benevolent being, and it is both impious and absurd to believe that his laws have made no adequate provision for every one to be married who wishes to be. We may waive our rights, and live in celibacy, if we prefer to; but no one who loves and who wishes to marry ought to be compelled to remain unmarried. It is, therefore, demonstrated that any form of society which fails to provide for the marriage of all is a defective system, and opposed to the natural, inherent, and inalienable rights of man.

"Yet we well knew that there are very many persons, especially many women, who are neither married nor have an opportunity to marry. By some means they have been deprived of their rights. The fault is not theirs; they would, in almost every instance, prefer wedded life if it were in their power to attain it; but it is not. They

possess the same susceptibilities of love, the same yearning for intimate companionship, that others do, but these tender sensibilities they are obliged to repress. The fault is not in nature, nor in the laws of God, but it is in the tyrannical laws and fashions of the artificial system of social life which now obtains among us. This system must be at fault, for it does not and it cannot provide for the marriage of all; and many who desire to marry are forever deprived of husbands and homes: while the system of polygamy does provide for all, and is, therefore, the only system which is in harmony with divine and natural laws.

"This proposition is further demonstrated by the simple fact that the number of marriageable women always exceeds the number of marriageable men.

"The statistics of all States and nations agree in this fact,* except, occasionally, in those States in which the population is very largely made up by foreign immigration. Most of these immigrants are men; and many of them have left their wives and families in the mother-country, and do not intend to become permanent citizens, but hope to make their fortunes and return home to enjoy them. Yet many persons who have never examined statistical tables, nor taken any other accurate means of informing themselves, suppose the number of the men to be equal to that of the women; and it has been a plausible objection to polygamy, that if some men have a plurality of wives, some

* "The censuses heretofore taken of more than one hundred millions of the population of Europe exhibit the remarkable fact, that in those countries, during the first fifteen years of life, the males uniformly exceed the females in number, but that, subsequently to this age, the females become most numerous, and increasingly so with increase of age. The same is true with regard to the proportionate numbers of the sexes in Massachusetts and the other New England States."—*Census of Massachusetts for 1866.*

"Ever since the first census of 1766, there has been found an excess of females over males in Massachusetts; the disparity has increased somewhat rapidly since 1850."—*Massachusetts Registration Report for 1866.*

other men must thereby be deprived of any, and the system must be unequal and unjust. The objection would be valid were it based upon valid facts: but it is all an error; and it is one which a little observation would enable almost any one readily to correct. One has only to count up the persons of each sex of marriageable age in all the families of his own acquaintance to satisfy himself that the females will outnumber the males. It is true, that, at birth, the number of each sex is nearly equal; that of the males being slightly in excess, but a much larger proportion of the males die in childhood, than of the females.* Generally, about fifty per cent. of all male children die before the age of twenty-one years; while only about thirty-three per cent., or two-thirds as many females, die during the same period.† And then, as they grow up to manhood, the boys and young men are constantly exposed to hardships and dangers, from which the softer sex is exempt; and hence the excess of the females goes on continually increasing, as we see by the statistical tables, from the beginning to the end of the marriageable age. All this in times of peace: the excess must be much greater than usual after a destructive war; for during the late civil war in America there were lost from both parties nearly a million of men in the most productive period of life.

"Women mature earlier than men. Young women become marriageable at a much earlier age than young men do. There is a natural or constitutional difference of several years, and prudential considerations cause the difference to become practically greater. But few young men are born to large fortunes, which these times of extravagance require for the fashionable

maintenance of a family; and those who are rich are not always the most prompt to marry. They prefer to spend their early manhood in dissipation, and are unwilling to bow to the yoke of wedlock till they begin to feel the infirmities of age; while the poor man must devote several years of his majority to toil before he becomes able to assume matrimonial expenses. The result is that most men do not marry until between twenty-five and thirty-five years of age, and many at a later period; while a large majority of women who marry at all are married between the ages of fifteen and twenty-five. On the whole, therefore, women are practically marriageable ten years younger than men are, a period which constitutes a third part of the average duration of adult life. From these two causes alone—the greater number of women, and their being marriageable so much younger—the proportion of marriageable women to marriageable men would be about two to one.

"But the practical difference is still greater. For after men have arrived at adult manhood, and have acquired the means of supporting a family, many of them refuse marriage. Some have outlived their youthful desires, and have acquired decided habits of celibacy; some are too gay and too profligate; others too busy and too selfish; others so broken down by early dissipation and diseased by the contagious poison of low vice, that they are totally unfit to marry: while there are many others whose occupations (such as sailors and soldiers) most commonly prevent marriage. From these disabilities the other sex is much more exempt. They are exposed to fewer temptations; they are more susceptible to religious impressions; they are more immediately under the control of parents and guardians, and are saved from many of those enervating and degrading habits which beset young men, rendering them either disinclined to marriage, or unfit for it, or both.

"There are, on the other hand, few women who are unwilling to marry. They are naturally dependent upon their male friends; and, after the period of childhood, this dependence is seldom happy or even tolerable, ex-

* "In Massachusetts the percentage of the deaths of male children under one year of age during the year 1866 was 22.25, that of female children during the same year was 17.42."—*Massachusetts Registration Report for 1866.*

† After quoting from the United States Census for 1860, referring to Massachusetts, our author observes, "In the above table the excess of females between the ages of 15 and 20 is 6,609, or about $\frac{1}{3}$ of the number of males: between 20 and 30 it is 33,452, or more than $\frac{1}{2}$ of the number of males."

cept in the marriage relation. The former is a dependence of necessity, the latter is, or ought to be, a dependence of love; and this distinction makes all the difference in the world. Hence it needs no argument to prove what is so universally admitted, that women fulfil their highest destiny in life only by becoming wives and mothers. I will cite a woman's testimony, and submit the case, quoting the earnest words of GAIL HAMILTON, 'There is not one woman in a million who would not be married if she could have a chance. How do I know? Just as I know that the stars are now shining in the sky, though it is high noon. I never saw a star at noonday; but I know it is the nature of stars to shine in the sky, and of the sky to hold its stars. Genius or fool, rich or poor, beauty or the beast, if marriage were what it should be, what God meant it to be, what even, with the world's present possibilities, it might be, it would be the Elysium, the sole, complete Elysium, of women, yes, and of man. Greatness, glory, usefulness, happiness, await her otherwheres; but here alone all her powers, all her being, can find full play. No condition, no character even, can quite hide the gleam of the sacred fire; but on the household hearth it joins the warmth of earth to the hues of heaven. Brilliant, dazzling, vivid, a beacon and a blessing her light may be; but only a happy home blends the prismatic rays into a soft, serene whiteness, that floods the world with divine illumination. Without wifely and motherly love, a part of her nature must remain enclosed, a spring shut up, a fountain sealed.'

"But under the system of monogamy it is impossible for half the women to live in the enjoyment of the married state. This cruel and oppressive system is compelling them either to repress the fondest sensibilities and the most imperative demands of nature, and to renounce their dearest rights, or else to assert them in a clandestine and forbidden manner, and thus to abandon themselves to a life of infamy and an eternity of shame and woe."

"In older and more wealthy countries practicing monogamy, the comparative number of unmarried to married women is even greater. The statistical tables of England show that less than one-third of the marriageable women of that country were living in marriage at the time of the last census."

"At the period of the highest glory of the Roman Empire, and also during its long decline, while wealth and luxury increased, and the artificial conventionalities of society were greatly multiplied, it was observed, with alarm, that marriages became less and less frequent, and were consummated later and later in life; and all the power of the government was exerted in vain to arrest the growing evil. Heavy fines and special taxes were levied upon old bachelors, and high premiums paid to persons having numerous families; but the evil continued to increase till the empire was dismembered."*

* "But neither rewards nor penalties proved effectual to check the increasing tendency to celibacy; and at the period of the Gracchi an alarm was sounded that the old Roman race was becoming rapidly extinguished. . . . When the legislation of Julius Cæsar was found ineffectual for controlling the still growing evil, it was re-enforced by his successor with fresh penalties and rewards.—*Merivale's History of the Romans.*

"But upon this one point the master of the Romans (Augustus) could make no impression upon the dogged disobedience of his subjects; both the men and the women preferred the loose terms of union upon which they had consented to cohabit, &c.—*Ibid.*

"Augustus most anxiously, both by law and precept, encouraged marriage; but the profligacy of the manners which then prevailed was such that all the honours and rewards and immunities which he prepared were of but little avail."—*Keightley's History of the Roman Empire.*

"The principal cause of the prevalent aversion to marriage was the extreme dissoluteness of manners at that time, exceeding anything known in modern days. . . . The first law on the subject was the Julian *De Maritandis Ordinibus* of 736; and this having proved ineffectual, a new and more comprehensive law, embracing all the provisions of the Julian, and named the *Papia-Poppæan*, was passed in the year 762."—*Ibid.*

[TO BE CONTINUED.]

DECIVILIZATION.

IN London, side by side with the highest advance in civilization, this process of decivilization may be observed. Mr. Chadwick, in his report on the sanitary condition of the working classes, remarks that "noxious physical agencies depress the health and bodily condition of the population, and act as obstacles to education and moral culture;" and the various causes of degradation combined are producing a population having a perpetual tendency to moral as well as physical deterioration." Drink and debauchery hasten the degradation induced by poor diet and squalid abodes. At some of the "penny gaffs" and other haunts of vice frequented by the young may be seen hordes of these English savages, in physical condition and in moral qualities as low as any tribe of Hottentots or Laplanders. In fact, it is too much honour to compare them with these races in respect to moral condition, for they have a precocity in crime unknown in savage life. But our present argument is confined to physical deterioration. Were it not for the restraints of law, and the still more powerful counteracting agencies of Christian philanthropy, the pauper and criminal classes in this country would pass into distinct and degraded races of men. The worst of it is that the degraded type becomes hereditary, both in its physical and moral features. "It is a startling reflection," observes a recent writer, "and one worthy of the deepest consideration, that even now, around and about us, in the heart of our great cities, and in the hovels of our labourers, an unerring law of nature is at work, whereby a social, moral, and physical deterioration is introduced among a large proportion of our population, not to die out with the existing generation, but to be reproduced in aggravated intensity and tenacity in their children, and their children's children, an hereditary and cumulative deterioration, which, when it reaches a certain point, will obliterate their moral and intellectual capacities to such a degree as to incapacitate them from appreciating the blessings of civilization or understanding the truths of the Gospel." To

pass from what is going on at our own doors, let us give an instance of another kind, where a period of not more than two centuries has sufficed to induce the degradation of a race. "On the plantation of Ulster, and afterwards in the successes of the British against the rebels in 1641 and 1689, great multitudes of the native Irish were driven from Armagh and the south of Down into the mountainous tract extending from the Barony of Fews eastward to the sea; on the other side of the kingdom, the same race were expelled into Leitrim, Sligo, and Mayo. Here they have almost ever since been exposed to the worst effects of hunger and ignorance—the two great brutalizers of the human race." The descendants of these exiles are still readily distinguishable from their brethren in Meath and other districts, where they are not in a state of physical degradation, being remarkable for open projecting mouths, with prominent teeth and exposed gums, their advancing cheekbones and depressed noses, bearing barbarism in their very front. In Sligo and Northern Mayo the consequences of two centuries of degradation and hardship exhibit themselves in the whole physical condition of the people, affecting not only the features but the frame, and giving such an example of human degradation from known causes as almost compensates by its value to future ages for the suffering and debasement which past generations have endured in perfecting its appalling lesson. Five feet two inches upon an average, pot-bellied, bow-legged, abortively-featured, their clothing a wisp of rags, these spectres of a people who were once well-grown, able-bodied, and comely, stalk abroad into the daylight of civilization, the annual apparitions of Irish want and ugliness." Such is the process of decivilization. Whatever the first steps have been, whether the degradation of parents has been caused by intemperance and profligacy, or forced upon them by oppression and external circumstances, the children and the children's children perpetuate and increase the deterioration.—*Sunday at Home.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, FEBRUARY 8, 1870.

NOTHING IN IT.

WHEN the Latter-day Saints, after they were driven out of Nauvoo and refused an asylum in any of the States then composing the U. S. federation, had set their faces towards Mexican territory, in the very far west, in the Great Basin of North America, in the heart of the great Rocky Mountain chain, it was considered that they had entered on more than a forlorn hope. Nothing definite was known of the region—it was in fact a vast terra incognita, and was believed to be a barren, inhospitable, irreclaimable desert. This was the universal opinion, and it was believed and hoped that the Mormon people would perish there, a thousand miles from any possible help, and that would be the end of them. Even old trappers, who roamed with the Indians, or built themselves a solitary trading post here or there, when the Mormon pioneers were on their memorable journey, affirmed that not a blade of wheat nor an ear of corn could be made to grow in the whole region of the “Great American Desert,” as it was termed by the geographical.

The pioneers, however, trusted in God and took courage. They wanted a place of peace, a place of rest from their bloodthirsty Christian enemies. They hoped to find that place of peace and rest in the remote recesses of the Rocky Mountains, far away from the spurious civilization and Christianity of the age, trusting in God to bless the land, so that it would produce sufficient to sustain them; if not, it was better to fall into the hands of God than of wicked men. They found that place in the Valley of the Great Salt Lake, where they have ever since remained. Notwithstanding the general unbelief in the agricultural capabilities of that region, they went to work with diligence and faith, plowing and sowing and planting, leaving it to God to give the increase, if He thought proper to do so. Through many trials and privations and chequered scenes, which no other people would have endured, the increase was given, though drouth and crickets and grasshoppers and the natural harsh severity of the climate had to be contended with, and the available water for irrigation was limited. Had not the Mormons settled the Salt Lake Valley, and proved that it was capable of being made a place of tolerable and even pleasant habitation, in all human probability it would not have been settled, nor would the Pacific Railroad have been built, for the next quarter or perhaps half century.

The stupendous nature of the business of settling and replenishing the valleys of the Great Salt Lake, when all the attending circumstances are considered, has been heretofore freely acknowledged by enemies as well as friends. But now, when that very enterprise has made possible the construction of a

railroad to and through the valleys of the Salt Lake, when Mormon sinew has largely aided in putting the road through, although full payment for the work has not been made to the industrious workers, when it is a few days' pleasure trip to visit Salt Lake, in luxurious hotel and palace cars, and when everybody sees how the Mormons, with the blessing of God, have improved and beautified that once dreary and most forbidding region and made it a place of pleasant habitation, and been prospered in the work, with a wanton sweep of the pen or the tongue correspondents and editors and parsons, in the papers and in the pulpits, ignore the doubts, the enterprise, the fortitude, the labor, the hardships, the privations, the failures, and flippantly exclaim, "There" nothing in it. Salt Lake Valley was a paradise—anybody would have chosen it; beautiful, attractive, fertile, every way desirable, the very spot for a flourishing settlement, just tickle the earth with the plow and it laughs with a harvest. The Mormons have been getting far more credit than they have deserved."

O indeed, gentlemen. Can you tell us who but they are entitled to the first particle of credit for combating the general unbelief and proving incontrovertibly that the Rocky Mountain region could be made self-supporting? If they had not proved it, would the world have known it to this day? If they were to leave Salt Lake City to-day, would not that city sink in importance and prosperity? How came it that nobody even dreamed of settling the "paradise" of Salt Lake Valley, before the Mormons did? How is it that other people have only just now begun to think it worth desiring?

There are a great many people in the world who desire things after other people have shown that they are desirable. There are a great many people who can do lots of things after other people have shown how they can be done. Any simpleton can make an egg stand on end when somebody else has shown him how to do it. So any fool can say, "O, I see nothing extraordinary in the Mormon settlement of the Salt Lake country," but you will never find his likes engaging in any expedition of the kind. O no, he infinitely prefers somebody else to achieve the undertaking, while he looks on and depreciates their labors, or may be takes a comfortable trip to look at the result, and then lackadaisically remarks, "O there's nothing in it." J. J.

THE ELDERS IN THE STATES.—Elder Preston Thomas wrote to the *News*, from Shuqualak, Noxubec County, Miss., Dec. 28. He had been alone on a preaching tour through Alabama, and had been treated invariably with kindness by the people.

Elder Albert Merrill wrote to President Geo. A. Smith, from Bridgeport, Conn., Dec. 29. He had preached in Norwalk, New York, and Brooklyn, with but moderate success, the people thinking more about dollars than anything else, though many were engrossed with spiritualism. "Woman's rights" was effecting a great change in the character of the sex, many becoming fast, bold, and forward, instead of modest and gentle as formerly. Many of the strongminded declared they would rather be independent courtesans than embrace plural marriage. Brother Merrill and son had been treated with hospitality and kindness, and also treated to some hard sayings about the doctrines and the leaders of the Church.

Brother J. D. M. Crockwell wrote to the *News*, from Galesburg, Illinois.

Dec. 30. He had preached considerably in private, had been well received and kindly treated, but his message was treated with virtual indifference. He had dwelt for some time in Chicago, and he contrasted "the immorality and dissipation of that city, and its 40,000 prostitutes and its annual quota of 20,000 infanticides and embryocides," with the quiet, morality, and peace of Utah, where such things are unknown.

Elder Theodore Curtis wrote to the *News*, from Danbury, Conn., Dec. 28. He had hired a hall, placarded the town, and delivered lectures on the principles of the Gospel. Elder Samuel W. Richards had also delivered a discourse on "Celestial Marriage." Two nights afterwards, Anna Dickinson lectured on "Whited Sepulchres." Her abuse of the masculines, brother Curtis thinks, is the result of her having been disappointed in love sometime. He thinks her lectures will do the Saints good, for she spoke in the highest terms of the people in Salt Lake City, and said that their morals far exceeded the morals of the people of any other city in the United States. The Danbury people believed she was a Mormon, that although brother Curtis made no charge for preaching, Anna followed him and delivered a lecture for which she got \$300, and that paid handsomely the expenses of both. The Elders were frequently stopped in the street and interrogated upon the subject. Anna is a termagant—sometimes she scolds the Mormons and sometimes she don't. Elder Curtis had baptized several persons.

Elder Wm. Bringhurst wrote to brother W. H. Kelsey, from Chicago, Dec. 25. He and brother W. H. Riter arrived there, Dec. 23, in good health and spirits. The people had received them very kindly, but had not manifested a disposition to embrace the Gospel. Brother Bringhurst said he and brother Riter were talking incessantly to the people, but he had not conversed with one who was not, when he understood matters in Utah, opposed to Congress doing anything with the Mormons. Brother Bringhurst said, "There is a most splendid field here for some of the bright and shining lights of Springville to display their talents."

Elder Hiram Mace wrote from Canton, Bradford County, Penn., Dec. 21, where he and brother O. Kilbourn were laboring. He says,—“We visited a family who are wealthy and consider themselves of a higher grade in society than their fellows. They wished us to speak upon polygamy, and in the course of our conversation Mrs. — said that she would rather go out to work washing by the day and get money for her husband to go to a house of ill-fame with, than to have him take another wife. Husband, daughter and son were present; the latter meekly rebuked his mother.”

MINUTES OF A DISTRICT MEETING, HELD IN THE HALL OF SCIENCE, SHEFFIELD, JAN. 23, 1870.

2 p.m.

The following Elders from America were on the Stand—Albert Carrington, President of the European Mission; Frank H. Hyde, President of the Sheffield Conference; J. M. Ferrin, President of the Leeds Conference;

M. B. Shipp, Travelling Elder in the Sheffield Conference; and Thomas Rogers, Travelling Elder in the Leeds Conference.

President J. M. Ferrin spoke of the first principles of the Gospel, and of the influences that were brought to

bear against all who tried to live the religion of Jesus Christ.

President Carrington followed with general instructions.

6 p.m.

President Carrington addressed the

congregation on the great work of this dispensation.

During both meetings the Hall was filled, many strangers being present, who paid great attention to the remarks, and seemed well pleased with the instruction given.

FRANK H. HYDE.

CORRESPONDENCE.

ENGLAND.

Sunderland, Jan. 27, 1870.

President Carrington,

Dear Brother,—I thought I would give you a few notes of interest from this part of the field of labor. In the first place I will take pleasure in telling you that I and brother Noble are in good health, and all the Saints in this part, as far as I have information. We are endeavoring to put our best foot forward for the strengthening of the Saints and the spread of the principles of eternal truth, which God in His infinite mercy has made us bearers of. And while in our weak way we are lending a helping hand in the great enterprise, honor to the Father of all compells me to acknowledge that He has been our friend at home as well as in our field of labor. A letter of Jan. 3, from home, tells me all is well in the family circle and in Zion. Since I left my home, I have been led many times to think of the old adage—"A friend in need is a friend indeed." It is true that we have some difficulties to encounter, but with them all we have been brought off conquerors.

Since our Conference there has been a renewed determination among the Saints, and in the outside world many discussions have been held on your testimony while here, that Joseph Smith was a Prophet of the Lord, that President Young was his legal successor, &c. Many are almost persuaded that you were right, and quite a spirit of favor is shown by some. You are aware that the leaders of the Church are the characters upon whom all their spleen is let loose, and if any member of the Church does a wrong, or gets disappointed in any way, they (the leaders) are the individuals who

have to stand the brunt of the misfortune or sin. They are the men at whom all the calumny that is on the wing about the Mormons is hurled.

I was highly pleased to see, in the columns of the last STAR, a letter from brother J. Williams, of Weber City. That being the place where I have lived for 12 or 14 years, and where my family now resides, it put me in mind of the loved ones at home, and many scenes that I have passed. Brother Williams is a neighbor of mine. I have been intimately acquainted with him for the eight years that he has been in the Valley, and his statements are correct. I am familiar with them, and have been a participator in many of them. Therefore I can tell from personal experience that they are stated as they took place. But you will remember that Weber City is in Weber Valley, which is isolated from the main Valley, where the main body of the people and the older settlements are, and has been inaccessible a great portion of the time in consequence of high water in the spring of the year, which has deluged the road, and in the winter on account of heavy snows, which have rendered it impassable a great portion of the year. These, together with frequent visitations of grasshoppers and early frosts, which that portion of the Territory has been more subject to than any other, have brought about the perverse circumstances that brother Williams and many others, myself not excepted, have had to pass through. But what of this by the side of what President Young with the Pioneers had to suffer to start a place of gathering for the Saints? It will not bear a comparison; yet they live and are the favored of the Lord. Now the

Saints have a home to go to and friends to meet.

I was particularly gratified to see a letter from brother Williams in the *STAR*, for many reasons, some I will mention: in the first place, it is a duty that every man that emigrates to Salt Lake owes to those that he has left behind, to himself, the people in Utah, the authorities of the Church, and the Gospel. Neglect in this has placed many obstacles in the way of the spread of truth. Many have become embittered against the Mormons because their friends did not write to them as they promised before leaving. Latter-day Saints should keep their word, above all other people. These things the Elders that come here to preach the Gospel have to face, and it takes more talking to clear up these things than it does to explain the principles of the Gospel to them. Some of these things have come under my immediate notice. One brother who left here, gave his word that he would write to his friends, who were then favorable to the Gospel, but rather prejudiced by the reports that were in circulation about the people in Utah, how they were served by President Young, &c., and let them know how things really were there, and whether the reports were correct or not. But he has failed to do so, and yet I understand by the brethren who know him, that he is well off and likes the country, the people, the President and all. He has failed to give the scratch of a pen. And all that can be said to his friends, who are left behind, does not have any effect upon them. Now this does not stop here—they have their influence, and they exert it, and it has a tendency to keep others from investigating. True it is that our principles should stand on their own merits, and not be judged or estimated by the actions of individuals, and the conduct of people should not prevent any one from embracing the pure principles of heaven; but at the same time prejudice is strong, and tradition goes with it in our case, and they are hard to fight against; untruths are bad enough, but facts are worse. We have a sister here, who consented to let her son go to the Valley with her brother, on his

wish and promise that she should hear from him once every two months. She has got two letters in four years. The consequence is, she is very much troubled about him, and fearful that something is wrong.

Many go to Zion and become the favored of the Lord in a pecuniary point, are surrounded with the comforts of this life, and forget their friends and relations that they have left behind struggling in the depths of poverty, that have been members of the Church 20 and 25 years, that are on the eve of laying their silver locks in the grave, while they, whom they might look to for deliverance, are well, and no assistance is rendered. Others go there to see if they can get a testimony that Mormonism is correct, and they go to with all their might for the almighty dollar, and have not a word to write in favor of the Gospel and the Lord's anointed until they have got plenty of this world's goods. Then they have a testimony that Mormonism is right and President Young is a Prophet of the Lord, inviting their friends to come to Zion. Others of the same stamp are not so gritty, but they fall away before they can get a testimony. Others again have labored hard for what they have got, and they think the Lord had nothing to do in the matter. They think they have got what they have, and can get more, independent of brother Brigham, the Lord, or any body else, and away they go to the devil or somewhere.

Some again go to Zion thinking that their work is done and the Lord is going to rock them in a cradle the rest of their days, and feed them with a silver spoon. Their faith is excellent; but when they get there and find that the Apostle James spoke the truth and meant what he said, when he said that faith without works is dead, being alone, then comes the word (they being a little more to their word than some others, as far as writing goes), "Mormonism here is not like it was in England. I wish I was back again. I don't like brother Brigham half so well as I expected, and in fact I don't think he is a Prophet at all. All he cares for is money. He is very rich, and he don't want anybody else to

be." Now I am speaking of things that I know. I have seen letters with these very words in.

Then we see a majority who go to the Valleys of the Mountains, who have a living testimony that God has given them of the truth of Mormonism, and they live it for themselves, they go not particularly to get wealth, but to lay up treasures in heaven. They had a good word for the servants of God before they left, and they have one when they get there. They labor in the cañons in winter or summer, on the farm, at home or abroad, in the depths of poverty or in riches, and they still have a testimony to bear of the everlasting Gospel. It makes no difference to them (as far as their faith and works go) who stands or falls, the heaven-born principles which they have embraced are the same. They keep oil in their lamps. They are the kind that endure to the end. They are the ones that will do to tie

to. They are the ones whom I advise to go to the mountain of the Lord's house, and be taught in His ways and walk in His paths. They are the kind that one will chase a thousand and two put ten thousand to flight. They are the kind that have caused the desert to blossom as the rose.

I feel well while laboring for the cause of our Lord and Master, and am thankful that I have a testimony to bear in favor of the Prophets Joseph and Brigham. I do not speak of this boastingly, but thankfully, feelingly, and in the depths of humility. I feel strong in the Lord, and am desirous of continuing faithful and carrying out the good counsel you gave while here.

Accept my heart-felt thanks for your visit, and also in behalf of the people. Praying that God may continue to bless you and all in the Office, I remain yours in the Gospel,

GEO. H. PETERSON.

UTAH NEWS.

The following are from the *Deseret News* to January 13:—

Hon. Mrs. Yelverton gave "readings from the poets" in the Theatre, Jan. 5.

Several malicious attempts at mischief had been discovered on the U.C.R.R., such as driving spikes into the ties near the rails, or in the joints thereof, and laying a block of wood on the rails.

Elder Claudius V. Spencer returned from his mission east, Jan. 3. He had staid chiefly in Massachusetts, where he did considerable preaching and was received kindly, but much indifference was manifested, priests and people being practically infidel.

A grand mass meeting of ladies was held in the Tabernacle, Jan. 13, to protest against such iniquitous legislation as that contemplated in the Oullom and Cragin bills. A similar meeting, for the Ward, was held in Society Hall, 15th Ward, Jan. 6.

Bishop Chauncey W. West died, Jan. 9, in San Francisco whither he had gone for change of air. His health had been seriously impaired for some time previous. The remains of the deceased, accompanied by Mrs. Mary and Joseph A. West, and Col. D. Gamble, arrived at Ogden on the morning of Jan. 15.

The Territorial Legislative Assembly met in the City Hall, Jan. 11. Hon. Geo. A. Smith, President of Council; Patrick Lynch and C. W. Stayner, Esqrs., Secretaries; Elder Joseph Young, sen., chaplain. In the House, Hon. Orson Pratt, speaker; Robert L. Campbell and John H. Smith, clerks; Elder S. H. B. Smith, chaplain.

The members of the Sixteenth Ward held a very delightful social party at the Social Hall, Jan. 4. Committee, Messrs. F. Keeler, G. C. Biser, and E. B. Tripp; floor manager, Mr. W. G. Newman. Presidents B. Young and D. H. Wells, Elder Orson Pratt, and other prominent citizens were present. The party passed off in excellent style.

Brother G. Leavitt wrote from West Point, Upper Muddy, Dec. 20,—"We have just finished our schoolhouse and had one meeting in it; school commenced to-day. There will be about forty-five scholars. The house is sixteen by twenty-six feet, with four twelve-light windows. We have sown quite seventy-five acres of wheat at this place. The weather is dry and cold and the health of the people is good."

Elder Samuel Pitchforth reported the people of Nephi City prosperous and comfortable and co-operation thriving. The Female Relief Society had given balls, Jan. 5 and 7, in the Social Hall, in behalf of their institution. Good times were enjoyed. Three schools were constantly running in Nephi. Levan and Mona were doing well. The new meeting house at the former was dedicated on Christmas day, and several parties had been held in it since. The health of Juab County was good.

The Utah Central Company gave a ball and supper, in the Theatre, Jan. 11, to the workmen engaged in the construction of the road, and to the artillerymen who participated in the celebration of the laying of the last rail. The guests numbered upwards of 1500. Presidents B. Young and D. H. Wells, a number of the Twelve, Vice President Jennings, Superintendent Joseph A. Young, and Directors F. Little and C. Layton were present. The supper was of the best, the music excellent, and the dancing satisfactory.

"The first public party ever held in the 12th Ward" was convened in the new schoolhouse, Jan. 3. More than three hundred persons were present. President B. Young and Elders Jos. A. Young, H. S. Eldredge, H. B. Clawson, Geo. Q. Cannon, and J. C. Little were among the guests. Everybody was satisfied with the recreation. Another party was to follow for the young folks, a third for the younger and less, and a fourth for the Ward generally. This substantial and commodious house is 70 by 40 by 20 feet. The stand is 20 by 40 feet. On the floor twelve cotillions have ample room to trip. The expenditure thus far is \$12,000.

Governor Durkee left for the States, and (says the *Chicago Tribune*) died at Cheyenne. The *News* says of him,—"The Governor will long be remembered among the people here for the urbanity and gentlemanly deportment which has characterized his official course in this Territory. He has performed his duties with rare kindness and tact, and he leaves here enjoying the general respect and good feelings of the people of the Territory. We are happy to have it in our power to state that our Governor, who is now about to leave us, the Honorable Charles Durkee, has passed through his term without the least difficulty, or scarcely a passing unpleasantness that we have heard of. He goes bearing with him the good wishes of all; and when we say that we trust his future life may be protracted, peaceful, happy and prosperous, we know that the sentiment will be echoed by all our readers."

SCRAPS OF NEWS.

The U. S. Senate has confirmed J. Wilson Schaffer, of Illinois, as governor of Utah.—The "Times" says, "Mr. Lowe will have a pleasant surplus." Cash surpluses are generally pleasant.—The murder of Dr. Livingstone is again reported, on charge of having bewitched a nigger king to death.—John Bright believes England has more ships at sea and more tonnage than all the rest of the world put together.—Professor Gervinus says a great popular convulsion is to come off within twenty years.—The Hanson cab business in New York has proved a dead failure.—The trigonometrical survey of England and Wales, on the scale of one inch to a mile, commenced in 1791, was completed in the week which saw the close of 1869.—Fanny Fern is 58 and owns up.—A girl of five years fell out of an express train on the Midland Railway, going

40 miles an hour, but was not materially injured.—England has 191,267 enrolled volunteers.—A woman, married at a Sheffield church, had to stop on the way home to attend to a little interesting event which usually happens some months later.—The Glasgow joiners want to work nine hours, and an advance of a halfpenny an hour. If anybody deserves a halfpenny, of course it is the man who works.—At St. Mary's Church, Dumfries, two precentors, each with his own choir, started to sing the psalm in different tunes. The old precentor and choir sang their opponents down.—Oysters are now regularly imported into Southampton from New York by the North German Lloyd mail packets.—Two new and remarkable cures of snake bites in Victoria by Professor Halford's remedy— injection of diluted ammonia.—Mrs. Coates, of New York, handcuffed her drunken husband, he went into the street, where the police seized him as an escaped criminal and took him to prison.—Salnave has been captured and shot by the revolutionary party in Hayti.—Garibaldi and Gavazzi and Mazzini are to meet in England in March.—The densest fog for many years in Liverpool, Jan. 27, preceded and succeeded by lovely fine days.—Thermometer 35 deg. below zero, fearful storms, and seven men frozen to death at Red River North.—More custom-house frauds at New York.—Six married women of Louisville, U.S.A., took a drunkard out of his bed at night, and severely cowhided him for abusing his family. That treatment might do a few husbands in this country good.—The Red River insurrection, the Paraguayan war, and the Cuban news is considerably mixed all the time.—At Vicksburg tipplers are invited to "nominate your family disturbance."—An American paper says of an evening dress, it bursts open at the top and foams over.—Wendell Phillips thinks America has only seen the beginning of civil war.—Los Angeles saw ice last December and had the coldest time for 20 years. The oranges were uninjured.—Louis Dent says, President Grant is a carpet bagger, pure and simple.—A scoundrel accosted a lone woman in a street in Worcester, Massachusetts, but fled on her saying, "You had better not come near me—I've been where they're had the small-pox."—London milk proves to be better than country milk, because London cows are better kept.—Russia is inquiring into the construction and qualities of the English "narrow gauge" railways.—New York had 111 cases of suicide last year. The "Tribune" thinks "the record is at once appalling and disgraceful."—A hundred and forty-five English mayors and their wives have been visiting Brussels. What a weight of municipal importance before Mine Herr Burgomaster!—The Archbishop of Syra and Tenos visited the Archbishop of York. The Dean of York presented an address, saying that the English and Greek Churches were "locally separated, indeed, but the same in faith and apostolic order," therefore identical.—Splendid ceremonies at Calcutta in honour of the visit of the Duke of Edinburgh.—Ben. Holladay's daughter Jennie has been married to a French count.—Labor is in great demand and wages are high in Australia.—Great storms and floods in the United States.—The telegraph business in the United Kingdom is now conducted by the Post Office authorities.—Beecher's church has enlarged its rules so as to take Universalists and Unitarians in.—The Boston (U.S.) women's board of missions has a home at Constantinople for single ladies, who labor for the women of that city.—At Newport, Rhode Island, Methodists, Congregationalists and Baptists joined in the sacrament, and "hundreds of communicants, representing nearly all the churches in the city, repeatedly filled the altar."—The New York Methodist Book Concern lately underwent a whitewashing, which satisfied nobody.—Hadje Athanassi, a Greek, has died at Vourla, Smyrna, aged 125. He lived in the reigns of nine Sultans, dieted regularly on fish and vegetables, ate meat only at Easter, and preserved all his faculties to the last.—His Grace the Archbishop of Syra and Tenos visited the Right Hon. W. E. Gladstone at Hawley, and found him sawing planks to complete a job at joiner-work. He has also been at work felling trees.—Dr. Lancaster says 3,000 inquests are held annually upon children suffocated in bed through the carelessness of their parents.—One of the systems in asylums appears to be for stout attendants to travel upon their knees up and down the bodies of refractory lunatics. It merely breaks ribs and breastbones.—Sir Stafford Northcote says the Suez Canal will help to make a great future for Egypt.—French statistics prove that since women have loosened their corsets the annual mortality has decreased 18½ per cent., and since they loaded their heads with chignons cerebral fevers have increased 72½ per cent.—A union of all the Presbyterian bodies in England is proposed.—Henry Ward Beecher has had his salary raised from \$12,500 to \$20,000, but he declines the rise.—John Butterfield has died at Saltaire, above 104 years of age, beyond question.—People go fox-hunting on bicycles in the Isle of Wight.